

King Cotton's Throne.

Is it Here or in Lands Where He is Only a Visitor?
By Daniel Sully.



In all discussion regarding cotton two facts are paramount—first that cotton controls the world, and second that the nations that reap a prodigal harvest from the sale of cotton goods depend upon America for the raw supply.

The American people have begun to realize the significance in the fact that alien nations that never saw a cotton plant have long since entered the kingdom of cotton and now divide dominion among themselves, excluding the United States, where the cotton is grown.

The contest among the Powers today is for trade, and cotton in some form is the chief commodity carried. It is inconceivable that other nations can go on at the expense of America, winning trade triumphs with a commodity which they do not naturally possess, which they cannot obtain in sufficient quantities outside of the United States and which they could not manufacture at a profit but for the fact that we sell the product near and at times even below the cost of raising it.

An analysis of this trade in cotton goods reveals that of our exports more than six million dollars' worth consists of unbleached cloths, while of our imports more than twenty-two million dollars' worth consists of finer fabrics, including embroideries, laces and curtains.

Altogether the figures show that while we exported in the ten months ended with October, 1908, twenty-two million dollars' worth of the output of our cotton mills the nation sold to us almost one hundred per cent. more than we sold them.

It is a grotesque and almost unbelievable item in the commerce of this age that a resourceful nation like America, the producer of the world's cotton, should buy back two dollars' worth of cotton goods for every dollar's worth it ships abroad. Now is the time for American statesmen, American genius, to awaken. The dawn of the cotton century is here.—The Cosmopolitan.

Fraternalism.

By Dr. Lyman Abbott.



FRATERNALISM involves mutual respect of class for class, race for race, church for church, individual for individual.

It involves mutual interest, regard for the welfare of others, looking not upon one's own things only, but on the things of one's neighbor, a desire for his prosperity, a regret for misfortune.

It involves rejoicing with those who rejoice and weeping with those who weep. It involves pity for their sorrow, mercy for their errors and their sins, sharing with them their misfortunes, bearing for them their burdens. It involves helping the lame, the halt and blind, and endeavoring to redeem and recover from their wrong-doing the criminal.

Fraternalism is co-operation, combination, fellowship, uniting with one's fellows in government, in philanthropy, in industry, in order to promote the common welfare.

Fraternalism is the parable of the Faithful Steward, the parable of the Good Samaritan, the parable of the Prodigal Son—for fraternalism is illustrated in that parable, antithetically, by the spirit of the elder brother.

Fraternalism is to do unto others as we would have others do unto us. It is to love one's neighbor as one's self. It is to give with simplicity, to rule with diligence, to show mercy with cheerfulness, to be inspired with a love that is without false pretense, to be kindly affectionate one to another with brotherly love, in honor preferring one another. It is to be of the same mind one toward another; to mind not higher things, but to condescend to men of low estate.

Grasses As Soil Builders.

By R. B. Rushing.



GRASSES are the agents employed by nature to cover bare spots, to protect the lands from the washing of torrential rains, and from the baking, burning and sterilizing sun, and finally to make the land fertile. Wherever the natural conditions are sufficiently favorable to admit of the growth of any green plant, the surface soil is first covered and protected by grasses. They are the agents that serve to build up fertile beds of loam. They gradually form turf, and the rotting turf makes humus, which is, from an agricultural standpoint, the most important and most valuable constituent of the soil.

The presence of humus in a soil is a necessity. The richest soils, those that can sustain continued cropping the longest without the addition of artificial manures, are always those that are rich in humus.

Soils containing a high percentage of humus will absorb or soak up more water and will hold it longer than soils sufficient in organic matter. It changes the physical condition and gives that fineness and tilth so characteristic of rich soils. It makes the soil less susceptible to abrupt changes of temperature, absorbing and radiating heat more slowly. Humus takes up nitrogen, phosphoric acid, potash, lime and other organic plant foods, thus retarding the loss by leaching. Turf is indirectly a valuable reservoir of nitrogen, and to cover a field with turf-forming grasses is one of the best ways of increasing the amount of humus in the soil.

Woman and Christianity.

By Michael Corcoran.



THE position in the world given to woman by Christianity is not one of subordination to man. Theoretically man and woman are on an equal footing in Christian civilization. In practice woman rules in the home and in social and state functions. The ranting, rasping, restless "new woman" need not expect to drag the majority of Christian women down to her own unamiable level. The dragon woman, the "blue stocking" woman, the "know it all" woman is repulsive to her own sex as well as to men.

The position of woman in pagan Rome is graphically described by Mgr. G. F. Dillon in his brief history of Genazzano, which is about five miles from Palestrina, and the very spot where the degrading worship of Flora and Venus was annually conducted in pagan times. * * * There slavery, with its attendant degradation of woman, was consecrated as one of the institutions of the people. * * * On that very spot is now the shrine of Our Lady of Good Counsel to accentuate the triumph of Christian purity over paganism. The tendency of modernism is to drag woman down to the level of ancient paganism. But Christianity still lives to counteract that tendency and to maintain the dignity and true superiority of woman.

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48-acre tract, one of the best in San Mateo for oranges or peaches, about 20 acres cleared, fences not in best of shape, small house and packing house.

No. 109. 20-room house. Cost over \$3,500.00 to build. 35 acres land, peach trees, 200 young orange trees. Barn. Nice location; shelled street and sidewalk on front. Price \$4,500.00. A good opening for some

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No. 29—2,300 acres land suitable for cattle ranch; some of the finest garden land, small orange grove, flowing wells of pure water, fronting on St. Johns river with Florida East Coast railway running through the property. Ask the price.

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There are orange groves here that are paying from \$100 to \$1,000 per acre.

A Boston gentleman came down in December for his health, bought 10 acres of land for \$500, had it set out to oranges and grapefruit; and before he left in spring could have sold at enough profit to have paid all his expenses for the winter. He refused to sell.

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